



**PUND NAMEH**

**ARIDDODIN ATTAR**

**Translated into English,**

BY

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AND

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# A biographical sketch of Faridoddin Attar.

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The Name of the poet was Faridoddin but as he was a perfumer he was called Faridoddin Attar. He was born at Kadkan near Nishapur in 512 Hijra in the month of Shaban. He was one of the greatest Saints of Islam and a disciple of Mujidoddin Baghdadi. He was Awesi. Jalaluddin Rumi says of him that he had the same love of God as Mansur bin Halaj (*Peace be with him*) had 150 years before. One day as Faridoddin was sitting in his shop, a Fakir came there and spoke, "Give something in the name of God." But as he was very busy with his customers he did not heed him at all. The fakir repeated it again and at last quite tired he asked him how he would die. He answered in the same way as the people of the world. Hearing that, the Fakir put his goblet under his head, laid himself down and while uttering the name of God, expired. This produced a great love of God in Faridoddin. He at once quitted his shop and turned a monk (fakir). Thence he travelled to Nishapur where he lived for 85 years. He was killed by a soldier of Zangiskhan. He was however buried by the inhabitants of Nishapur with great pom

"Many interesting stories" are told of him but they cannot be repeated here. His chief works are

- |                            |                          |
|----------------------------|--------------------------|
| 1 <i>Jam'iat-ul-Hat;</i>   | 2 <i>Mulla-ul-futuḥ;</i> |
| 3 <i>Taḥṣert-ul-Aulia.</i> | 4 <i>Alabi-Namch.</i>    |
| 5 <i>Bur-Namch.</i>        | 6 <i>Milah.</i>          |
| 7 <i>Mantuk-ul-tier.</i>   | 8 <i>Pand-Namch.</i>     |
| 9 <i>Bullul-Namch.</i>     |                          |

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\* (They will be found in my "Lives of some famous Persian Poets.")

Gows Kadir Aga.

# Pund Nameh-e-Attar.

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## In Praise of God.

- 1 The innumerable praises are to the pure God,  
Who gave faith to a handful of earth.
- 2 Who blew the breath in Adam,  
Who gave freedom to Noah<sup>1</sup> from the storm,
- 3 Who gave order to the wind for the  
punishment,  
So that he should punish the followers  
of Aad.<sup>2</sup>
- 4 Who revealed his own favour,  
He turned the fire into a garden for Khalil<sup>3</sup>  
(Ibrahim.)
- 5 That Lord who at the morn,  
Destroyed the followers of Lut.<sup>4</sup>
- 6 The enemy<sup>5</sup> shot an arrow towards him,  
But for his work the gnats were sufficient.
- 7 Who drowned the enemies<sup>6</sup> in the river,  
Who took out a she-camel<sup>7</sup> from a hard stone.
- 8 When the eternal powerful favoured,  
He made the iron, wax-like in the hands of  
Dawood.<sup>8</sup>
- 9 He gave the kingdom and commandership  
to Solomon,<sup>9</sup>  
The demons and fairies became slave to  
his ring.
- 10 He gave food to worms from the body of  
a patient (Ayoob),<sup>10</sup>  
Also He gave Unus as a morsel to a fish.
- 11 He uses the saw on the head of one  
(Zakria)<sup>12</sup>  
He puts crowns on the head of another.



- 12 He is the king and does what he likes,  
In a moment he destroys the whole world.
- 13 His only kingdom is safe and secure,  
No one has the boldness to question His  
authority.
- 14 He gives wealth and riches to one,  
He gives troubles and difficulties to another.
- 15 He gives hundred purses of gold to one,  
Another dies in hopes of bread.
- 16 One is on the throne with a great pomp,  
Another has his mouth open on account of  
starvation.
- 17 One is clad in a silk bordered cloth,  
Another has to sleep naked in an oven.
- 18 One is on the bed of a beautiful carpet woven  
with gold,  
Another is on the frozen ground.
- 19 He can perplex the world in the twinkling of  
an eye,  
(and) Nobody is there to question it.
- 20 He gives fish to a bird of wind,  
He gives wealth and kingship to slaves.
- 21 He produces a child (Jesus) without a father,  
He causes a child (Jesus) to speak in a  
cradle.<sup>13</sup>
- 22 He makes a dead person of hundred years,  
living,  
Who except God can do this ?
- 23 The creator who creates kings from mud,  
He stores the devils to death in stars.
- 24 He produces vegetables from dry ground,  
He keeps the sky without a pillar.
- 25 No one is a partner in his country  
His word has neither a note nor a sound.

## In Praise of the Lord of Prophets.

(*May the Salutation of God be on him.*)

---

- 1 After this I speak the praise of Mustafa.  
By whose splendour the world got light.
- 2 The lord of both the worlds, the best of all  
prophets.  
He came last and was the glory of those who  
came first.
- 3 Who ascended the nine skies,  
All prophets and saints are his *mendicants*.
- 4 His body was the forgiver of both the worlds,  
The whole surface of the earth was his  
mosque.
- 5 Thousands of favours of the creator of soul,  
Will be on him and his pure descendants.
- 6 Whose friends became Abubakar & Umar,  
By the top of his finger the moon was  
divided.
- 7 That the one was his friend of the cave,  
And the other was a pious commander.
- 8 His friends were Usman and Ali,  
For him they became the benefactors in the  
world.
- 9 That one was the mine of shame and mild-  
ness and the other was the door of the  
knowledge of Madina,  
Whose uncles were Hamza and Abbas.
- 11 Hunndreds of cogratulations and hundreds  
of salutations from us,  
On the prophet his descendants and friend

## In praise of the leaders of religion.

---

- 1 Those leaders who took efforts and care,  
May the favour of God be on their souls.
  - 2 Bu Hanifa was a pure leader,  
That lamp of the followers of Mustafa.
  - 3 May the virtue of God be a friend of his soul,  
May the souls of his disciples be happy.
  - 4 Bu Usuf was his friend,  
And God was on friendly terms with  
Mahomed.
  - 5 Shafi Idris, Malik Bujafar,  
The religion of Ahmed (prophet) got beauty  
from them.
  - 6 Ahmed Hambal was a man of God,  
who had taken a lesson from all subjects.
  - 7 May their souls be happy in the superior  
heaven,  
May the palace of religion be prosperous by  
knowledge.
- 

## Prayers to him who listens to Prayers.

---

- 1 Oh king overlook our faults,  
We are sinners and you are a forgiver!
- 2 You are a doer of good things and we have  
done bad,  
We have done innumerable sins.
- 3 We are for years in the snare of sins,  
At last we have repented for our doings.
- 4 We have lived always in treachery and sins,  
We have lived as a friend of passion and  
satan.

- 5 We are day and night in sins,  
We are careless of the orders and prohibitions.
- 6 Without sin we have not spent an hour,  
I have not prayed to You with the presence  
of heart.
- 7 A slave first having run away has come to  
your door,  
Having polluted one's fame with sins.
- 8 He has hopes of forgiveness from your  
kindness,  
Because you yourself have told not to be  
hopeless.
- 9 The sea of your kindness has no limit,  
The Satan is hopeless from your favour.
- 10 The passions and satan come in my way,  
Oh God!  
My entreaty will be your forgiveness.
- 11 I hope that you will make me free from sins,  
Before you turn me to dust in the grave.
- 12 At the time when you will take my soul  
from my body,  
Take me from the world with the light of  
faith.
- 

### **In the explanation of the contrariety of bad spirit.**

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- 1 He is wise who is grateful,  
And he who becomes powerful on his Spirit.
- 2 Oh young man! he who digests his own anger  
Becomes one of those who are free from  
the world.

- 3 He is the worst of all the mankind,  
Who runs after his passions and avarice.
- 4 He who thinks of that senselessness,  
At last God thinks of his forgiveness.
- 5 Oh boy, if you are in great poverty,  
There is nothing better than poverty.
- 6 He whose proud spirit became his slave,  
Becomes a good man among the wise.
- 7 As long as you are a prisoner in the desire  
of your passions,  
Choose patience and practise contentment.
- 8 Punish your spirit by abstinence,  
So that it may not throw you in hardship.
- 9 He who wishes to live safe,  
Should turn his face from the world.
- 10 Consider the people of the world to be asleep,  
He who goes from the world is awake.
- 11 He who injures you, think of its cause,  
Excuse him so that you will be forgiven.
- 12 God does not keep friendship with him who  
injures people,  
This is not the habit of a faithful.
- 13 Any one who injures heart by oppression,  
makes a wound on his own body.
- 14 He who is bent upon injuring hearts,  
His work is to cry in punishment.
- 15 Oh boy, don't think of injuring hearts,  
And don't make the God tired of you.
- 16 Oh, boy, don't injure anybody's heart,  
If not, you will have wounds on your heart  
and soul.
- 17 Don't utter the name of a man without good  
If you wish that you should become  
trustworthy.

- 18 If you do not have power to make good;  
don't do bad,  
Don't oppress your body very much.
  - 19 Hold your tongue from slandering people,  
So that you will not see your hands and  
feet bound.
  - 20 He who has not bound his tongue from  
slander,  
Such a man is not free from punishment.
- 

### In the explanation of the benefits of silence.

---

- 1 Oh brother if you are the seeker of God!  
Don't open your mouth without the order  
of God.
- 2 If you know God (who is immortal);  
Have a seal of silence on your mouth.
- 3 Oh son hear this advice,  
If you want freedom be silent.
- 4 He who talks much,  
The heart in his breast becomes sick.
- 5 The work of the wise is silence,  
The work of ignorant persons is forgetfulness.
- 6 It is a duty to be silent from falsehood and  
slander,  
He who is desirous of speaking ill, is a fool.
- 7 Ah brother, don't speak except the praise of  
God,  
Don't speak a word in contradiction.
- 8 He who is in the snare of thoughts, (passions)  
Loses all what he has.

- 10 When the King practises generosity with his  
army,  
They will fight for him with 100 souls, for  
nothing.
- 

### **In the explanation of good disposition.**

---

- 1 Four things are the proofs of greatness,  
He who has got these is a great man.
- 2 He should honour knowledge very much,  
He should give a righteous reply to the  
people.
- 3 He who has understanding, wisdom and  
power of distinction,  
Considers the people of understanding and  
mildness to be worthy.
- 4 Another is he who seeks the union of friends,  
It is better than to avoid enemies.
- 5 Oh brother if you are fully wise,  
Speak with the people mildly and sweetly.  
He who is a harsh talker and sour faced,  
The friends turn their faces from him.
- 7 He who does not avoid his enemies,  
Sees difficulty and troubles at last.
- 8 Be cheerful among your friends,  
( and ) If you can know, be far away from  
enemies.
- 9 Don't let your enemies have a way in your  
neighbourhood,  
For this purpose that it is better to have  
enemies far away.

- 10 Sit always with your friends,  
As long as you can, don't see the face of your  
enemy.
- 11 Oh son prepare your baggage for the con-  
tinuance of the way, (*i. e. for death*)  
Then combine this and that tradition in one  
place.

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### In the explanation of dangerous things.

---

- 1 Oh brother there are four things fearful,  
As much as you can, avoid them:—
- 2 (1) Familiarity with Kings and (2) friendship  
with evil persons,  
(3) Inclination towards world and (4) friend-  
ship with women.
- 3 The familiarity with Kings is a burning fire,  
The friendship of evil persons is a ruin to  
soul.
- 4 The world has got inside poison like a ser-  
pent,  
Though you see its outward appearance to be  
well adorned.
- 5 It seems to be very beautiful to the eye,  
But there is danger to life from its poison.
- 6 The poison of this painted serpent is fatal,  
He who is wise should be far away from it.
- 7 Don't look for red and yellow like children,  
Don't be proud of colour and smell,  
women.



- 8 The old woman of world has bedecked herself like a bride,  
She wishes to have a new husband in two days.
  - 9 The person who lives alone from this wretch is fortunate,  
And turns his back from it and divorces her thrice.
  - 10 Before her husband she shows her lips smiling.  
Then she kills him by the wounds of her teeth.
- 

### **In the explanation of happy persons.**

---

- 1 The proof of good fortune is in four things,  
He is dear who has got these four.
- 2 The proof of a fortunate is a pure origin,  
A man of a bad origin is not fit for crown and throne.
- 3 The fortunate persons should have a right adviser,  
He feels in difficulty who has a wrong adviser.
- 4 He who is fearless of the anger of God,  
Is not a faithful but purely infidel.
- 5 The life of the world is not more than a few days,  
He is senseless who has no fore thought.
- 6 One should avoid the tastes of the world,  
One should hold the skirts of pious persons.
- 7 Don't be in pursuit of luxurious tastes,  
Don't be a friend of the ruinous world.

- 8 It is not profitable to grieve over the  
difficulties of the world,  
At last you will have to die.
- 9 When your soul will go away from your body,  
(and) When the dust will enter your bones,
- 10 There is no other remedy for you, but to  
give up your soul,  
There is no highway man for you except  
your evil spirit.
- 

### **In explanation of the causes of Safety.**

---

- 1 Oh dear if you wish to have safety,  
You can find it in four things.
- 2 In the family there should be wealth and  
no anxiety,  
And after that there should be health and  
leisure.
- 3 When you have got tranquillity from wealth,  
There are two signs of safety.
- 4 When you are healthy from the joyful heart,  
Secondly there should be no search in the  
world,
- 5 As far as you can, don't fulfil the desires of  
your passion,  
So that you may not fall in the snare of  
the passion.
- 6 Bring the desire of the passion under your feet,  
Give your soul its share less.
- 7 The passion and satan take you away from  
the (right) way,  
So that they may throw you in a well (hell.)

- 8 Strike the passions on its head and keep it  
always miserable,  
As much as you can be far away from that  
unlawful (passion.)
- 9 He who satisfies his evil soul,  
Encourages it in committing crimes.
- 10 From every taste keep your throat apart,  
So that you will not fall in calamity and sin.
- 11 Don't fill your belly to the brim by bread  
and water,  
Don't make yourself a stable like animals.
- 12 Eat little daily if you have no fast,  
Don't eat much for you are not an animal.
- 13 Oh you who are in sleep all the night till day,  
Kindle a lamp for your own grave.
- 14 To eat and to sleep is the work of animals  
only,  
There is no share in the reward to those who  
are asleep.
- 15 Oh boy get up, ( for ) you will sleep more  
(in grave),  
If you know that be awakened.
- 16 It is a sin to bind the heart to the low world,  
It is proper if you be away from it.
- 17 Why do you bind your heart to the base  
world,  
When you are not to live permanently there.
- 18 Oh poor man, don't expose yourself,  
So that your interior will be like the moon  
of the 14th night.
- 19 Don't be a seeker of all beautiful faces,  
Don't be in the avarice of gold and brocades.

- 20 Be far away from avarice and be a slave to  
God,  
Be in a patched garment if you wish to live.
- 21 Have a woollen patched garment on shoulders,  
Drink syrup of hopelessness.
- 22 Oh you wearer of woollen garments !  
First clean your heart from malice.
- 23 If you wish to have a good fortune at last,  
Go and put away the costly garments.
- 24 Be without troubles and don't seek pleasure,  
Leave happiness and don't seek rest.
- 25 Though you have not worn a good garment,  
Though you have not got your good garments  
under your arms,
- 26 Like a pious man be in a dress of fleece,  
(and) be qualified in the qualified (beloved)  
of God.
- 27 So to a man of path (walking in the way of  
God) a mat of reeds is a tapestry,  
Because his grave will be at last to him a  
pillow.
- 28 It is not profitable to a man of path to be  
living in this world,  
(for) He never fears destruction.

### In explanation of humility and Company of Darvishes.

- .1 If you have got wisdom joined with under-  
standing,  
Be a darveesh and be in the company of  
darveeshes.

- 4 Oh brother give up luxury,  
Make yourself fit for the court of God.
  - 5 Your pomp and dignity makes you low,  
It carries you to the happiness of bodies.
  - 6 He who seeks pomp becomes contemptible,  
Oh brother, seek vicinity of the court of  
God.
  - 7 The body in giving up passion becomes poor,  
Oh ignorant, the punishment to body is this.
  - 8 When your heart is careless in remembering  
God,  
Your evil passion becomes permanent.
  - 9 He who depends only on the Creator.  
Is contented with one morsel in the world.
  - 19 Be contented on your daily wages,  
If you have not got it, ask from God.
- 

### **In explanation of fighting against bodily passions.**

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- 1 The passion will not die except by three  
things,  
Oh dear, learn them when I say them.
- 2 A dagger of silence and a sword of hunger,  
A spear of solitude and giving up of sleep.
- 3 He who has not prepared these weapons,  
His passions will never come to peace.
- 4 When his heart is not remembering God,  
The cursed demon will be his friend and  
comrade.
- 5 When the people of the world get silver and  
gold,  
They want delicious and sweet morsels.
- 6 He who is seeking gold and silver  
Is at last afflicted in punishment.
- 7 He who does work for his future,  
Gets a great honour from God.

- 8 They give the wealth of this world to miserable persons,  
And the other world is given to pious persons.
- 9 Oh brother, Satan is your enemy,  
He should have a fiery yoke on his neck.
- 10 The unfortunate who turns his head towards this world,  
How will he get his share in the next world?
- 11 Oh son, be engaged in remembering God,  
And be far away from the people of the world like a demon of wood (fairy).
- 

### **In praise of poverty**

- 1 Don't complain of your poverty before any one,  
Don't put off till to-morrow the labour of to-day.
- 2 Since he who gives you life to-morrow,  
Don't be sorry, he will at last give you also bread and water.
- 3 As long as you are an ant, draw a grain,  
If you are a man endure poverty like a brave man.
- 4 If your fortune depends on God,  
God supports you like birds.
- 5 A poor (sufi) man is grateful to God,  
Though his food be only dry bread.
- 6 Don't lean yourself before rich persons like an arch,  
So that you may not be a fellow of hypocrites.
- 7 A man of path has neither shame nor honour from the people,  
He has no aversion for tattered clothes.

- 8 He who is fond of good name,  
Is not considered to be a special one as he is ignorant.
- 9 If your heart is far away from outward show,  
How will you have hopes for steed and saddle?
- 10 When you turn the face of your heart from  
(worldly), desire  
(Then) know that after that you will find God.
- 

### **In exposition of proving the bad spirit.**

- 1 Think this spirit to be an ostrich,  
It neither carries loads nor flies in the air.
- 2 If you tell it to fly, it will say "I am a camel"
- If you keep load on it, it will say "I am a bird."
- 3 Like a poisonous vegetable its colour attracts hearts,  
But its taste is bitter and smell unpleasant.
- 4 If you call it to pray to God, it is idle,  
But it is quick in committing sins.
- 5 It is better for passions to be in prison,  
You should do contrary to its orders.
- 6 To fulfil the desires of an evil spirit is a sin,  
Because to nourish a foe is a mistake.
- 7 Its remedy is nothing but hunger & thirst,  
Till you make it obedient in devotion.
- 8 Draw load like a camel walking on the road,  
Draw the burden of devotion to the door of God.
- 9 You should love God heartily,  
If not, you will have to put your tongue out like a dog.
- 10 He who draws away his neck from such loads,  
The heaps of curses will be on him.
- 11 He who flies away from his load like an ostrich,  
Is helpless from the garden of his life.

- 12 He who endures his load,  
His soul enjoys luxury in the world.
- 13 You have accepted the load of love,  
So you should not be reluctant to draw it.
- 14 On the first day you have done excess,  
That excess you have done through ignorance.
- 15 Oh son, work, don't be careless,  
When you have said yes, don't be of no use.
- 16 He who becomes lazy in his devotions,  
His result will be irreligiousness and repentance.
- 17 At the time of prayers be a runner like winds,  
And be free from all the worldly affairs.
- 18 The way is full of fear and thieves are in ambush,  
Till you get a leader in the world.
- 19 Your destination is far away, and your load is rather heavy,  
Try and don't lag behind others.
- 20 He who is on the way with a heavy load,  
At every moment the blood drops from his eyes.
- 21 You have got an ass, lighten your burden,  
If not you will find your work difficult on the way.
- 22 Your load is corpse of this low world,  
In its pursuit you will be sad and weak.

**In exposition of giving up one's own  
adorning (egotism) and self-praise.**

- 1 Oh son, why do you adorn your head with a turban,  
If you can, have the heart in the hands.
- 2 As long as you do not give up pomp, wealth and dignity,  
You will not be on all heads like a cap



- 3 He who adorns himself is not a man,  
He who adorns his body prepares to kill his  
soul.
- 4 (There) is no better dress for the body than  
piety,  
Then a man has no foundation in troubles.
- 5 He who is in the snare of adorning,  
In the world he becomes the child of rest.
- 6 In the next, he gets nothing but helplessness,  
He has no part in pleasure and delight.
- 7 It is a work of Satan to praise himself,  
He who thinks himself to be humble is a man.
- 8 Satan said, "I am superior to Adam,"  
Consequently he was cursed devil till the day  
of judgment.
- 9 A man turns to dust by humility,  
The light of the fire is lost by pride.
- 10 From pride the satan was driven out (of  
paradise).  
Adam became fortunate by penitence.
- 11 When Adam asked forgiveness, he became  
exalted,  
The Satan was ruined by pride.
- 12 When a grain falls low it is nourished,  
When a bunch, its head comes low.

### **In exposition of signs of fools.**

- 1 Four things are the signs of a fool,  
I tell you, so that you may know it.
- 2 He does not find his defects bad in the world,  
He always tries to expose defects of others.
- 3 He sows the seed of parsimony in his heart,  
At the same time keeps hope of charity.
- 4 He with whose nature the world is not pleased,  
Has no honour at the door of God.
- 5 He who has ill-nature as his work,  
His work is always bad.

- 6 Ill-nature in the body is a calamity to soul,  
An ill-natured person is not a human being.
- 7 Stinginess is the branch of a tree of hell,  
That miser is a dog of a slaughter-house.
- 8 How can a miser see the face of paradise?  
He is a gnat under the feet of an elephant.
- 9 Be aside from the stinginess of a miser,  
So that you may not be counted among fools.

### In praise of Safety.

- 1 Oh dear, if you wish yourself to be free from  
calamity,  
You should keep your hands away from  
two things.
- 2 Go, be far away from the avarice and world,  
So that the calamities will have nothing to do  
with you.
- 3 If you are entangled in avarice,  
Thousands of calamities will come to you from  
thousand ways.
- 4 He who has no money with him,  
Wherever he goes he is in safety.
- 5 Give up avarice and world, oh son,  
So that you will be far away from every  
danger and calamity.
- 6 Oh! persons who for the contemptible body,  
Fell in calamity and became weak.
- 7 For the sake of the body a disappointed bird,  
Came and fell into the snare of a hunter.
- 8 Oh son, so long as your heart gets tranquillity,  
Consider the existence and non-existence of  
the world to be equal.
- 9 Don't be careless of the pains of the wrath of  
God.  
Don't be in pursuit of injuring the faithful.

- 10 In calamity, don't ask help of any one,  
Because nobody is the hearer of complaints  
but God.
  - 11 Beg forgiveness of him whom you have in-  
jured,  
So that your enemy may not come on the  
plain of judgement.
  - 12 If any one wishes to be rich from God,  
He should be himself in contentment.
- 

### **In explanation of wisdom and the wise.**

---

- 1 Oh dear, he who has got the power of under-  
standing and wisdom,  
Should be far away from four things.
- 2 He should not entrust his work to an unfit  
person,  
Such man does not do any work except  
unworthy deeds.
- 3 If you have wisdom, don't be inclined to bad  
deeds,  
When you have passed over that bad inclina-  
tion, don't be light-headed (be firm.)
- 4 He who has got his heart enlightened with  
piety,  
In the world, he is in peace with his body.
- 5 So long as you are superior to all in the world,  
Keep your hands open on bread and salt.
- 6 So long as you are a giver of justice in the  
world,  
Oh son, treat the inferiors kindly.
- 7 He who is firm in his own advice,  
Others too will act according to his advice.
- 8 He who does not act according to his own  
advice,  
No one listens to his words.
- 9 The thing which is prohibited in religion,  
If you are wise, be far away from it.

- 10 Till you fully see the good of a work,  
Oh son, don't do any work according to your  
desire.

### In exposition of forgiveness.

- 1 Undoubtedly there is safety in three things,  
I tell you, Oh dear, learn them by heart.
- 2 One of them is to fear God,  
The second is to seek for lawful food.
- 3 The third is to go by the right path,  
He is free who has got these habits.
- 4 Oh youth, if you are humble,  
All the people of the world will consider you  
to be a friend.
- 5 Don't make your head low before a worldly  
person, (*i. e.* do not flatter him.)  
If you do that you will lose religion.
- 6 He who became worldly through avarice;  
Undoubtedly God has an aversion for him.
- 7 Don't have a worldly person for the sake of  
money,  
What will you do with the money?
8. The rich persons of the world are dead bodies,  
Oh son, don't keep company with the dead.
- 9 Be in possession of immense wealth,  
After that be a sigher in your grave.

### In explanation of the excellence of remembering God.

- 1 Oh son, always remember God,  
If you know the justice of God.
- 2 Remember God day and night,  
Don't pass your time in negligence.
- 3 The remembrance of God is the food to this  
soul,  
It is an ointment to the wounded heart

- 4 If the remembrance of God became a friend  
of your life,  
It will be a pride of the palace and court.
- 5 Whenever you are negligent of the Merciful,  
At that time you will be a friend of Satan.
- 6 Oh faithful, remember God very much,  
So that you will be honoured in both the  
worlds.
- 7 The remembrance must be with sincerity,  
The remembrance without sincerity is not  
proper.
- 8 The remembrance from three things is not  
contrary (to religion,)  
Don't consider this to be false.
- 9 The general remembrance is with the tongue,  
Undoubtedly the remembrance of special  
ones is with the heart.
- 10 The remembrance of specials among specials  
is with secrets,  
He who is not a praiser of God is a loser.
- 11 So remembering without respect is heresy,  
In it one condition is reverence (*i. e., when-  
ever you remember Him you should be quite  
humble.*)
- 12 Every limb has a separate remembrance,  
All the seven limbs are praisers, Oh son.
- 13 The praise of eyes is to weep from the fear  
of God,  
And again to behold his signs or miracles.
- 14 To have friendship humbly is a praise of  
hands,  
The praise of feet is to visit His men.
- 15 To hear the praise of the merciful is the praise  
of ear,  
As much as you can, try to praise God day  
and night.
- 16 Longing for God is the praise of your heart,  
Try, so that your praise will be fruitful.

- 17 He who is always in sin through ignorance,  
How would he be pleased by the praise of  
God.
- 18 To read Koran is the praise of the tongue,  
He who has not got this is wretched.
- 19 Always be grateful to God for his blessings,  
So that he may give you all his blessings.
- 20 Oh son; have the praise of God on your  
tongue,  
So that your life will not be totally ruined.
- 21 Don't move your tongue except for the praise  
of God,  
Because the holy persons have the same work.

### **In exposition of doing four things.**

- 1 Four things are good to every person,  
I tell you Oh dear, remember them.
- 2 The first is this that you should be just,  
Be careful of your wisdom.
- 3 To be near the long sufferers,  
So fulfil the honour of men(to honour them).

### **In exposition of blamable nature.**

- 1 Oh good natured there are other four things,  
Which are good and bad in the world.
- 2 Of these four the first is malice,  
If you pass from it, another is pride and self-  
admiration.
- 3 Another is not to swallow the enemy (to be  
mixed with),  
The fourth is to be a miser.
- 4 Oh son, turn less around these acts,  
For this reason that they are worse.
- 5 Be far away from oppression and be as pure  
as gold,  
Be dust (humble) before you turn to dust.

- 6 Be far away from avarice and have a duty of  
of contentment,  
Think of death in the end.
- 7 Be always sitting with friends,  
As long as you can, don't see the faces of  
enemies.

### In praise of happiness and advice.

- 1 The proofs of happiness are four things,  
Oh friend, hear the explanation of these four  
things.
- 2 He who has a sign of happiness,  
Its continuance is with the friends.
- 3 He whose guide is happiness,  
Should be patient from improper troubles.
- 4 He who is friend of fortune and happiness,  
Is at peace with foes in the world.
- 5 If you yourself have killed the fire of avarice,  
You are one of the happy persons.
- 6 If you are in order with the friends *i. e.* if  
you love and consult your friends,  
Your friends will even become your night-  
servant.
- 7 He who works himself (without consulting  
others.)  
Drives away his wealth and fortune.
- 8 One should not beat his enemy with a clod,  
If you can kill him with sugar.
- 9 Suffer the oppression of the unworthy, as  
long as you can,  
If you wish to have rest and delight.
- 10 When you get a place of harmony,  
Never lift your baggage from that place.
- 11 The person who does not listen to your word,  
Don't advise such person.
- 12 It is difficult to turn the bad nature to good one,  
To try for it is useless.

- 13 If a slave has no permission to do a work,  
How will he be able to drive away death?
- 14 He who quarrels with the king,  
Destroys his own work.
- 15 He who is a sinner of the king,  
His face turns black like a dark night.

### **In explanation of the signs of unlucky persons.**

- 1 Four things are signs of ill-fortune,  
Remember them, if your heart is enlightened.
- 2 It is bad luck to consult ignorant persons,  
Again to give your money to an idiot.
- 3 He who does not listen to the advice of his  
friends,  
That idle talker is in fact unfortunate.
- 4 He who does not take a warning from the  
world,  
The world has an aversion to that unfor-  
tunate person.
- 5 He who consults an ignorant person,  
The cursed satan will lead him easily to a  
wrong way.
- 6 He who gives money to ignorant persons,  
How will such a person be one of the  
accepted?
- 7 When money comes into the hands of an  
idiot,  
He wastes it and uses it improperly.
- 8 An unlucky man does not hear the advice of  
his friends,  
He breaks friendship through ignorance.
- 9 Oh youth, take a warning from the world,  
So that you will not be reckoned among the  
unfortunate.



- 10 He who is aware of his own wisdom.  
Near him an unfortunate is on the wrong way.
- 

**In exposition of those four things that  
should never be considered base.**

---

- 1 Four things are great and important,  
But they seem unimportant to the eye.
- 2 One of them is enemy and another is fire,  
Again a disease by which the heart is  
displeased.
- 3 Fourth is a knowledge which adorns you,  
As long as you do not see them all those  
are unimportant.
- 4 He who considers his enemy contemptible,  
He cries one day from calamity.
- 5 When a spark kindles fire,  
You will see all the world burned by it.
- 6 Don't consider him contemptible who has  
got little knowledge,  
Because knowledge has got a great honour.
- 7 Have sympathy (feel) for a little calamity,  
So that you will not be humble in hopelessness.
- 8 If any one does not seek medicine for the  
headache,  
There is a danger of his health being lost.
- 9 Be far away from the contrary words (irreligious things, )  
Before you become helpless, Oh son,
- 10 A little fire can be killed (extinguished by)  
water.  
Woe be to that hour when there is conflagration.

## **In censure of enemy and anger.**

---

- 1 Oh son, who has got four things,  
Four other things are also present (with him).
  - 2 At last dishonour comes from misunderstanding,  
Repentance is not a remedy for the enemy.
  - 3 Undoubtedly pride increases enmity,  
and there is disgrace from idleness.
  - 4 When obstinancy appears in it,  
The slave (men) is dishonoured from his wickedness.
  - 5 When an ignorant person gets excited,  
He does not get anything by it except repentance.
  - 6 He who raised his head through pride,  
At last his friends turn his enemies.
  - 7 He who takes idleness as his duty,  
He brings an axe to his feet from dishonour.
  - 8 If any one does not swallow his enemy's  
(anger).  
At last he sees repentance.
  - 9 He who is miserable and nourishes his own  
body,  
Is not a human being but worse than a cow  
and an ass.
- 

## **In explanation of the impermanency of four things and abstaining from them.**

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- 1 Four things oh master!  
Have not got permanency, hear them, oh,  
faithful! of good behaviour.
- 2 The oppression of the King has got less permanency,  
again the anger of true friends has got less.

- 3 Another is the love which you see from women,  
Know that it is not perpetual like the friendship of the ignoble persons.
- 4 If the king oppresses his subjects;  
There is less (no) perpetuity to his kingdom.
- 5 If you are angry with your friends;  
It has no permanency like the writings on water
- 6 If a woman of the world loves you;  
She murmurs when the fortune is exhausted.
- 7 When a man associates with the ignoble persons,  
He sees less sympathy from them.
- 8 When a crow becomes aware of the smell of a rose;  
He abhors the company of the nightingale.
- 9 The friendship of the rude is soul exhausting;  
All are aware of that.
- 10 When you see rude persons;  
Oh boy, be far away from him like wind.

---

**In explanation of those four things which get perfection from other four.**

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- 1 Four things are completed by other four;  
Oh son! when you hear, remember them.
- 2 The understanding of a man gets perfection from wisdom;  
Your faith gets beauty from your actions.
- 3 Your faith is made perfect by abstinence;  
Your ease becomes universal, by thanksgiving.
- 4 The understanding has got perfection from wisdom,  
No religious person recognises a man who does not act. (according to religion.)

- 5 Thanksgiving perfects ease;  
It punishes the careless persons.
- 6 Not to praise God is the failure of ease:  
The share of the thanksgiver is the perfection of ease.
- 7 One should not use knowledge without wisdom;  
One should not sit before ignorant persons.
- 8 Oh son, knowledge without wisdom is a sin;  
Oh son, knowledge is a bird and wisdom is its wing.
- 9 He who has got knowledge and does not act according to it  
Is far away from the manners of wisdom.

#### **In explanation of what is difficult to regain.**

- 1 There are four things which when go away  
Are difficult to be brought back.
- 2 When suddenly a word leaves the lips,  
Or an arrow starts from the bow.
- 3 How will he bring back the word uttered?  
Nobody can bring back the past death.
- 4 How will an arrow be brought back when  
you once threw it?  
In like manner, the age passed.
- 5 He who speaks anything without thinking,  
Many difficulties come to him.
- 6 As long as you can, do not utter it,  
If you once uttered how will you hide it?

#### **In explanation of thinking life a gain.**

- 1 Think your life a gain always ;  
When it passes away it does not return .
- 2 Nobody can fly away from one's death  
He who is agreeable with his  
bad act.

- 3 He who wishes to be in safety  
Should keep a seal over his tongue.
- 4 It befits you if you think your life to be a  
gain ;  
When it once passes away, you will not see  
it again.

### **In explanation of silence and charity.**

- 1 Four things are obtained from four things ;  
Oh dear, remember this word from me.
- 2 He who takes silence as his duty  
Is safe and has nothing to think about.
- 3 If you wish to have safety, be silent ;  
He is safe who reveals his own good deeds.
- 4 A man gets sovereignty from charity ;  
And thanking to God increases wealth.
- 5 He who became silent  
Wears a garment of safety.
- 6 If you wish to be in safety  
Go and do good deeds with people of the  
world.
- 7 He who has a practice of bestowing and  
charity  
People honours him.
- 8 He who does good or bad deeds  
Accordingly gets justice from that plain.
- 9 Oh brother, be a slave of the Creator ;  
So long as you can, be with charity and  
liberality.
- 10 Be far away from the stinginess of the misers,  
So that the fire of hell may not burn you.

### **In explanation of the thing which brings baseness.**

- 1 Four things appear from four things ;  
You will not hear this from anyone except  
the pious.

- 2 He who has got these four  
Sees other four too easily.
- 3 When a man begs he becomes base;  
And he who is base is alone.
- 4 He who does not think over the end of the  
world  
Repents one day at last.
- 5 He who has no foresight for his work  
Keeps loads on his heart at last.
- 6 He who is not in harmony with others on  
account of his ill nature,  
His friends fly away from him.

**In explanation of that which brings  
loss to a man.**

---

- 1 Four things bring loss to a man;  
Oh praiser of true God, remember them when  
I tell you.
- 2 Many enemies and much debt;  
Innumerable sins and many children.
- 3 Fie be on that poverty which is drowned in  
debt !  
From sorrow he is sanguinary (blood-thirsty)  
at every moment.
- 4 He who has many foes,  
Both his bright eyes become dark.
- 5 He who has got many children,  
Has sorrow as his work in the world.

**In explanation of the nature of women  
and boys.**

---

- 1 Oh boy! four things are from sins:  
Hear them, I tell you fully.
- 2 First is to have hopes of fidelity from  
women;  
It is a sin to a foolish heart.

- 3 To be careless of a fool is a second sin;  
The company of boys is worse than this.
  - 4 Fourthly the carelessness from the deceit of  
the enemy;  
How will an enemy do anything except  
enmity?
- 

### **In explanation of the favour of God.**

- 1 Four things are from the favours of God;  
Oh boy, remember them, I tell you.
  - 2 First is to perform our duties towards God;  
And to please one's own parents.
  - 3 The other is to quarrel with the Satan;  
Fourthly, good deeds with the unfortunate  
people.
- 

### **In explanation of that which prolongs life.**

- 1 From four things the life of a man is  
prolonged;  
Oh dear! hear this advice.
  - 2 Firstly, to hear melodious sounds;  
After it, to see beauties like the moon.
  - 3 Third, is to be careless about one's own  
wealth and soul;  
From it the life of the man is prolonged.
  - 4 He whose work is done according to the  
desire  
Gets a permanent prolongation.
- 

### **In explanation of that which shortens life.**

- 1 Five things shorten the life of a man;  
Oh dear! remember them when you hear.
- 2 One of the five is the poverty in old age;  
After it, a journey having many troubles.
- 3 He who sees a dead body,  
Oh boy, his life is undoubtedly shortened.

- 4 Fifth is the fear and dread from the enemies;  
These have an injurious effect on life.
- 5 He who fears his enemies ;  
His work is altered at every moment.
- 6 Fear God and don't fear enemies ;  
For God takes you in safety from all.

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**In explanation of the failure of the  
Kingdom.**

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- 1 Four things are the corruptions for the king,  
Have an eye on them, I tell you.
- 2 First is the oppression of the nobles in the  
kingdom ;  
Secondly the carelessness of the minister.
- 3 The calamity to the King is from the dis-  
honesty of the minister ;  
It is bad, if a prisoner gets strength.
- 4 When a nobleman practises oppression in  
the kingdom of the king,  
The King gets grieved from this.
- 5 When the incautious wazir becomes negli-  
gent,  
The kingdom of the King is ruined from it.
- 6 When there is any mistake in the account  
book ;  
At last it becomes the affliction of the heart  
of the king.
- 7 If there appears some strength in the pri-  
soners,  
There arise great troubles in the kingdom.
- 8 When there is peace in the nature of the  
king,  
The hand of the nobles is short from oppres-  
sion.
- 9 If there is no experienced and wise Wazir,  
The king has many troubles from h



- 10 If the King does not practise punishment,  
The kingdom is destroyed by every base  
person.

**In explanation of that which disperses  
honour.**

- 1 Oh son! be far away from five habits:  
So that your honour will not be dispersed.
- 2 Firstly never tell a lie to the people;  
For by your own untruthfulness you will be  
without success.
- 3 He who quarrels with his superiors,  
Destroys undoubtedly his own honour.
- 4 He who has no manners before superiors,  
It is not strange if his honour is destroyed.
- 5 Oh good natured, don't be one of the light-  
headed,  
Because light-headedness disperses honour.
- 6 Oh son! never quarrel with superiors:  
And don't destroy your honour by folly.
- 7 If you wish to have honour from the people,  
Your nature must always be good.
- 8 He who intends to be foolish,  
Makes himself tired of one's own honour.
- 9 Don't speak anything except truth with the  
people,  
So that your honour may not be like water of  
a river.
- 10 Be far away from dishonesty and quarrels,  
So that there will always be a halo of light on  
your face.
- 11 If you wish that all may call you good,  
Oh brother! don't speak ill to any one.
- 12 So that you will not be in grief in the world,  
Don't see the earning of any one with an eye  
of malice.

**In explanation of that which increases  
honour.**

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- 1 The honour is increased by five things;  
Oh good natured! hear them I tell you.
- 2 If you have wealth, try for charity;  
So that your honour will be increased by  
charity.
- 3 Practise forbearance and fidelity,  
For the lustre of your face will be increased  
from it.
- 4 He who forgives people,  
Undoubtedly increases his lustre of face.
- 5 When you mind your own business you  
increase your honour.
- 6 From liberality the honour is increased and  
from stinginess a man becomes fool and  
cursed.
- 7 He whose favour is on the people,  
His honour is on increase.
- 8 Be always a forbearer and faithful,  
So that you will see thousand lights on your  
face.
- 9 So that your secrets will be hidden from  
your enemies,  
Give less of your secrets to your friends.
- 10 So that you will not be ashamed before men  
Don't use it which is not placed by you (your  
own.)
- 11 Ah brother, don't reveal other's secrets;  
So that others will not reveal your own.
- 12 Never do a work through the avarice of  
your heart; [on you.  
So that you will not have a burden of shame
- 13 As long as your tongue is long,  
Have your hand short and don't turn <sup>†</sup>  
all directions.

- 14 Oh venerable, know the value of men;  
So that others may know your value.
- 15 He who has no honour in the world,  
Don't consider him to be living, he is one of  
the dead.
- 16 He who has no signs of contentment,  
How will the wealth of the world make him  
rich?
- 17 If you got a victory over your enemy,  
Forgive him and overlook his fault.
- 18 Always fear God,  
And also have hopes of his favour.
- 19 Be with humility and act humbly,  
Seek the company of pious persons.
- 20 Try forbearance and be harmless,  
So that your name may be famous in arts.
- 21 Patience, knowledge, and forbearance are the  
antidotes against poison of the heart;  
Avarice, malice, and hatred are deadly  
poisons.
- 22 The wise are the antidotes of the sins;  
And the fools are the deadly poisons.
- 23 A man gets freedom from antidotes;  
How will a man live by poison.
- 24 To give food is the pride of knowledge and to  
open the door for friends.
- 25 If you are wise and man of art,  
Think yourself inferior to all ignorant  
persons.

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### About the signs of a Fool.

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- 1 Two habits are the signs of a fool;  
Company of children and familiarity with  
women.

## In explanation of the praise of Life.

---

- 1 Ah Son! Sorrow in life  
Comes to a man from bad nature.
- 2 He who does not do good acts,  
Think him to be dead, he is not a living  
being.
- 3 He who speaks of your defects in your  
presence,  
Shows your way by light in the darkness.
- 4 He who becomes your leader,  
You should thank him.
- 5 You should know the wise of the world;  
And you should have a good nature and a  
dress of modesty.
- 6 Don't hide your condition before two persons.  
A skilful doctor and an intimate friend.
- 7 As long as you do not see the the truth of the  
work,  
Don't do any act according to your own  
desire.
- 8 As much as you can don't seek the  
company of women;  
And also don't tell them your secrets.
- 9 That which is unlawful in religion  
Wise man never do.
- 10 That which is made unlawful to you by God  
Keep far away from it so that your name will  
be good.
- 11 When God gives you maintenance  
Be open minded and don't show parsimony.
- 12 Oh brother, be a fresh faced and sweet talker  
so that your name will be a liberal person  
in the world.

- 13 Oh greedy, don't eat the fruit of sorrow of death;  
Because when the time comes, it does not go before or after.
- 14 Have your mind always clean from malice and dishonesty;  
As much as you can, don't keep hatred in your heart.
- 15 Oh master (friend) never defend your own act;  
Keep your heart on the favour of God.
- 16 The best of the things is a good nature;  
People take a man of good nature as a friend.
- 17 Oh boy, go and be always more humble,  
Because from this, there is an ornament to the ancestors.
- 18 He who becomes prisoner in the hands of passion,  
Though he may be independent, consider him to be a slave.
- 19 If you find mean person having abilities  
Never ask of him for your wants.
- 20 Never go to the door of a mean person;  
If not you will find that he would not take any notice of you.
- 21 As much as you can, don't do the work of a fool;  
Never do the work ordered by him.

---

### About avoiding enemies.

---

- 1 Oh wise, be far away from two persons;  
So that you will not see any harm from the world.
- 2 Firstly, from the enemy who is quarrelsome;  
And after that from an foolish friend.

- 3 Keep yourself far away from an enemy;  
Make your stupid friend separate from you.
- 4 Oh boy, never speak with a rough person,  
If you speak they will turn their back upon  
you.
- 5 Best of all habits, if you know  
(Is) To give justice and not to ask it in return
- 6 When you speak good words with a Fakir;  
It is better than to wear a silken garment.
- 7 To eat anger (to endure) is the duty of a  
chief;
- 8 Though it is bitter, it is sweeter than sugar.  
He who does not act with men in the world,  
Has a bitter life undoubtedly.
- 9 He who is shameless and has not a particle of  
shame;  
That person is impure, Oh dear!  
As much as you can, be in safety from  
reproach  
Be always sitting with wise persons.

### an explanation of that which brings misery.

Right habits bring misery on you;  
you ask me to speak, I tell you.  
First is, that like a fly  
man becomes an uninvited guest.  
who became an uninvited guest;  
came a mean and miserable person near  
people.  
And only he who foolishly goes  
becomes the master of a family (gets mar-  
ried).  
According to the words of two persons  
the advice of two persons.)

- Because quarrels always come from fools.
- 6 He who sits on a high place;  
If misery comes to him it is not far .
- 7 If people do not hear your words;  
If you have thousands of words to speak hide them all.
- 8 Don't reveal your needs to enemies;  
There is no worse misery than this in the world.
- 9 Don't seek your objects from mean sources  
(such as misery or malice) so that wretchedness may not come to you.
- 10 Don't have a play of sparrow with children and women;  
So that you will not be miserable.
- 

### **In explanation of a pleasant Life.**

---

- 1 Six things are useful in this world;  
Firstly the friend and delicious food.
- 2 An acceptable friend is good in the world;  
Again a kind master.
- 3 Every true word you speak is better than the world in which you have got profit.
- 4 That in whose price the world is cheap  
(Does not care for the world),  
Be pleasant from that heart for it is perfect wisdom.
- 5 You should not have an enemy of God as a friend;  
When he is on that side, be far away from him
- 6 You should not reveal anybody's defect to him;  
For there is no flesh without a gland.
- 7 Oh son, ask of God what you have to ask;  
The good and bad is not in the hands of a human being.

- 8 There is no assistance to human beings except from God;  
Ask His assistance and don't ask from others.
- 9 He who fears very much the wrath of God,  
Undoubtedly every one fears him.
- 10 He who holds his tongue from speaking ill,  
Makes the accursed satan helpless.

---

**In explanation of that in which no confidence should be put.**

---

- 1 Never gets any one five things from five persons;  
Ah living being, remember them from an adviser.
- First there is no friendship in kings;  
The men of manners believe in this word.
- Don't treat a mean person kindly,  
There should be no ill nature in a superior.
- He who envies other person's wealth;  
How should smell of favour reach his brain?
- He who is a liar and speaks lie  
Has no honour in honesty.

---

**about advice and good thought.**

---

- who does three things is fortunate and happy in the world.
- Firstly, if he sees other persons defects  
should not open his tongue to reproach anything.
- Secondly, if you see any one on a wrong path turn him away from it, so that you will get a reward.



- 1 Keep your difficulty far from other men,  
Never throw your burden on another.
- 

### In explanation of safety.

---

- 1 If you wish to be free, ah brother, don't turn  
your head from three things.
  - 2 Firstly to see the order of death;  
Then to seek the permission of soul and  
heart.
  - 3 The third is to be far away from oppression;  
He who has got this becomes a pure man.
  - 4 He who has got wisdom, knowledge and  
judgment,  
Should not give anything except in the way  
of God (*i. e.*, only in charity).
  - 5 The alms which are polluted by hypocrisy;  
How can that good become acceptable to God?
  - 6 If the act is not pure like gold,  
The assayer will not see a defective coin.
  - 7 In order to become rich in the world,  
Keep your soul far away from its desires.
- 

### About Munificence of God.

---

- 1 Four things are the munificence of God;  
Remember when you learn them from me.
- 2 Firstly your true tongue in speaking;  
After it, know the guarding of a trust.
- 3 Then charity from the favours of God;  
Know the favour of God if you have got an  
eye.
- 4 (5) He whom God has given these four things  
Becomes a faithful and pious person.
- 5 (4) As much as you can be far away from  
an usurer.  
Because he is one of the enemies of God.

- 6 He who reveals his secrets to others  
Don't be in the company of that ignorant fool
- 7 He who prevents giving one tenth as alms and  
he who performs his prayers carelessly,
- 8 be far away from such persons always;  
So that the fire of hell may not burn you.

### About swallowing anger.

- 1 If you wish to have an perpetual taste of your  
life; Always avoid anger and wrath.
- 2 If people are not in harmony with you,  
Be yourself in harmony with them.
- 3 Ah brother, don't rely upon wealth;  
Remember this word from your adviser.
- 4 It is not profitable to fly away from death;  
Be resigned to whatever happens.
- 5 Be glad at heart for what is not obtainable;  
Keep the ears of your heart towards this  
advice.
- 6 He who is unanimous with his friends,  
All his intended desires are accomplished.

### About the perishable world.

- Do you know what is an important thing in  
the world;  
That which has no fear from danger,  
This world never acts faithfully with any one;  
It has got oppression, there is no kindness.  
He who has become your friend on the day  
of sorrow,  
Take care of him on the day of pleasure.  
If you are engaged with some one on happy  
days,  
Have a defender on days of sorrow too.  
When you get wealth from God,  
Share that wealth with your friends.

- 6 He who is only a partner of your sorrow,  
When there is pleasure he is your comrade.

In explanation of the divine  
knowledge of God.

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- 1 Oh soul of the father, obtain divine know-  
ledge, so that you will know your God.
- 2 He who knew his God  
Sees his own existence to be non-existing.
- 3 He who did not know Him is not a living  
being  
And is not fit for the nearness to God.
- 4 He who did not get the divine knowledge  
Would not attain his desires.
- 5 Oh heart, consider your sprit to be like your-  
self; know God with a *gift*.
- 6 He is the holy man who knew God;  
He who is not a holy man is ungrateful.
- 7 A holy person has kindness and fidelity in  
his heart; the work of a holy man is pure.
- 8 He whom God has given divine knowledge,  
Has no place in his heart for others than  
God.
- 9 Near a holy person there is no ruin to the  
world, but he himself thinks to be non-  
existing.
- 10 Divine knowledge is to lose oneself in Him;  
How will he be a holy man who has not lost  
himself?
- 11 A holy man is aloof from this and the next  
world and he is aloof from that which is  
other than God.
- 12 The courage of a holy man is to see God,  
Because he is himself lost in Him.

## In Censure of the World.

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- 1 I reply to you what the world resembles;  
That thing which a man sees in a dream.
- 2 Oh dear, when you awake from sleep,  
Nothing is obtained from your dream.
- 3 Like it when one living dies, he carries nothing  
with him from the world.
- 4 The good deeds that a man has got, are his  
companions on the way to the next world.
- 5 Consider the world to be a beautiful woman,  
Who adorns herself before her husband.
- 6 She (*i.e.* the world) nourishes a man under  
her bosom and shows many wiles.
- 7 When she finds her husband asleep by chance,  
Undoubtedly she kills him at that time.
- 8 Oh dear, it is proper for you to be full of arts  
So that you will avoid such a wile.

## About abstinence.

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Oh son, be firm-footed in abstinence,  
If you wish to be honoured.  
By abstinence the house of religion becomes  
prosperous:  
But it is destroyed by avarice.  
He who takes a lesson from the knowledge of  
abstinence, should be far away from others  
than God.  
He who is created from abstinence,  
who has no abstinence, is disgraced.  
He who corrected himself by abstinence,  
moving and living is for the sake of  
God.  
He who has friendship of God through  
avarice, consider him to be without abstinence  
and in false love.

## In explanation of piety.

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- 1 What is piety, it is giving up of doubts and forbidden things in dress, in wine and in food.
  - 2 The lawful thing though it may be in a large quantity, it is severity (painful) to pious persons.
  - 3 When this piety is with knowledge and act, There will be no danger to your good manners.
  - 4 Oh slave, if of a sudden you commit a sin, Repent for it then and there and beg for forgiveness.
  - 5 When sin is ready at hand ;  
Repentance on credit (*i. e.* in future) will be of no use.
  - 6 It is a sin to be lazy in repentance  
On the hopes of life which is infidel.
- 

## About the benefits of serving (obliging).

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- 1 As much as you can, ah son, serve others;  
So that your horse of desire will be under the saddle.
- 2 When a human being serves others, the sky serves him.
- 3 He who girds up his loins for service, lives in safety from the difficulties of the world.
- 4 He who serves pious persons God gives him honour and respect.
- 5 The servants have a place in paradise  
Without trouble and care on the day of judgment.
- 6 The servants are the intercessors of their brethren and their place is high in paradise.

- 7 If a servant be sinner and poor, he is better than hundreds of avaricious pious persons.
- 8 God gives the recompenses for his fasts and prayers to every servant.
- 9 He who girds up his loins for service gets fruits from the divine knowledge.
- 10 He who becomes a servant, gets paradise, And also a reward of the heroes of faith.

### In explanation of Alms.

- 1 To be in safety from the wrath of God
- 2 Give alms outwardly and inwardly.
- 3 So that God may turn away dangers from you.
- 4 He who is in the habit of doing good, Undoubtedly his life is prolonged.
- 5 He who does good for men, Think him to be the best of all mankind.
- 6 He from whom there is injury to men; There is none worse than he in the world.
- 7 He who has no fear (of God) is not religious; He has no wisdom, he is useless.
- 8 If you are faithful, oh son, be with the pious; If you are careless of the wrath of God, you are faithless,
- 9 He who has no piety, has no faith; And he who has no shame, has no obligations.
- 10 He who has no repentance, has not grace of God; He who cannot ascertain truth does not see God.

### Explanation of honour of a guest.

brother, keep the guests pleased,  
 guest is one of the favours of God

- 2 A guest brings his food with him,  
And takes away the sins of a host.
- 3 Whom God thinks to be his enemy  
He never allows him to go to his house.
- 4 Oh brother, keep the guest dear,  
So that you will also get honour from God.
- 5 A faithful who pleased his guest,  
God opens the door of paradise to him.
- 6 He who is at grief from the guest;  
God and the prophet are also displeased with him.
- 7 The person who serves his guest, makes himself fit for the court of the Merciful.
- 8 He who saw his friend with a smiling face  
Saw innumerable kindnesses from God.
- 9 Oh host, be far away from difficulties, so that  
the guest will not be a burden to you.
- 10 Respect guests, oh son; though he may be  
faithless (Kafar) open the door to him.
- 11 The guest is from the favours of God,  
He who hides himself from him is base.
- 12 If you have divine knowledge, don't have  
knots over money; when a guest comes  
don't shut the door on him.
- 13 Don't be a guest of another's table;  
When a guest comes, don't hide yourself  
from him.
- 14 He who has his guest dear, tries himself for  
a good name.
- 15 He who becomes a guest special or common,  
you should bring food before him.
- 16 Oh son, whatever little or much you have  
got at home;  
Ah son, it should be given to dervishes.
- 17 Give bread to hungry persons for the sake of  
God ; so that that they may give you a  
place in the first heaven.

- 18 He who gives clothes to the naked,  
Will get a diploma of favour from God.
- 19 He who gives garments to a naked body,  
God gives him splendour in both the worlds.
- 20 If you fulfil the wants of the needy,  
You will have a crown of good fortune on  
your head.
- 21 He who is fortunate enough to have wealth,  
Does good things privately and publicly.
- 22 Ah son, don't eat bread of a miser;  
Never sit down to table of a miser in your life.
- 23 The bread of a miser is a calamity and  
hardship, while the bread of a liberal person is  
shining and pure.
- 24 Don't go to any one's table uninvited;  
Don't often go like a vulture after a corpse.
- 25 Don't have an eye of greediness on mean  
persons:
- Don't keep the destroyed roof on a post  
If you do anything good, don't see it  
Whatever you see think it good and do it.

### About the signs of a fool.

You know that there are three signs of a  
fool,  
First is carelessness in remembering God.  
It is his habit to talk much.  
He has idleness in prayers to God.  
Ah son, don't be like an iron hammer  
Don't be careless for a single moment  
in remembering God.  
He who is careless in the remembrance of  
God;  
is on a wrong way of destruction.  
Don't turn your face  
that you turn  
y of the





## In explanation of the signs of a miser.

- 1 There are three outward signs of a miser,  
Oh friend, remember them when I tell you.
- 2 Firstly he fears beggars;  
And he also fears the troubles of hunger.
- 3 When he meets a relative or friend on the  
way;  
He walks away from that place saying  
Marhaba (*Bravo*). *Al!*
- 4 No one has any benefit from his wealth;  
Nor anyone gets anything from his tables.

## In explanation of hard-heartedness.

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- 1 I found three signs of hard-heartedness,  
I turned my face when I saw them.
  - 2 He oppresses weak persons;  
And he has not a particle of contentment
  - 3 You may advise him as much as you can;  
It has no effect on his hard heart.
  - 4 Think the people of the world to be dead;  
So that you may not be a companion of the  
dead.
- 

## In explanation of asking for wants.

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- 1 Don't seek your wants from an ill-faced  
person: but from a fair face.
- 2 When a faithful person has some business  
with you, help him as much as you can.
- 3 Ask for your want from a King;  
If you fail to get them, don't ask for them  
from a doorkeeper.

- 4 Don't be pleased by the death of your enemies;  
Don't take liberty with anyone before others.

### About Contentment.

- 1 Be always contented, oh son,  
Though there is nothing more bitter than poverty.
- 2 Get up in the morning and pray;  
If you find time, you may work.
- 3 Do not slander your friends,  
Don't curse anyone except the sataṛ.
- 4 In the early morning, one should pray and  
repent for the sins he has committed.
- 5 He who does not fear God, is made to fear  
everything by Him.
- 6 Fulfil the desires of beggars as much as you  
can, so that God may fulfil yours.
- 7 Wealth is with you for a short time; she  
makes you unhappy when she goes away.
- 8 You will have to leave the wealth when you  
die, (*lit. you will have to return the borrow-*  
*ed things*).  
Have you seen anybody taking it with him  
when he dies?
- 9 Oh faithful, what do you get from the world  
when you die?  
Nine yards of cloth and 3 yards of ground is  
what you get!
- 10 Your income is the charity you have done;  
What remains is a calamity to your soul.
- 11 He who is contented with what little God has  
given him  
His wants are fulfilled by Him.

- 12 World is like a long bridge;  
He who has got the way soon passes over it.
- 13 He who builds his house on a bridge  
Is not wise but foolish.
- 14 You should not ask for wealth from God,  
For it is a calamity and danger to a faithful.
- 15 Poverty and beggarliness are the remedies  
for a faithful;  
Because there is the purity in it for a faithful.
- 16 Wealth and children are certainly the enemies  
of a man; though near you they are the  
light of your eye.
- 17 Remember Inama Ammalkum  
Think the property and kingdom of this  
world to be destructive.
- 18 There is no benefit to a man of righteous  
path from the world;  
But he has not to fear destruction.
- 19 He who has a pure heart from his birth;  
He is content with a morsel of bread and a  
patched garment.
- 20 He who wants to acquire great wealth is far  
from being pious.
- 21 The slaves of God when they give their  
souls, drove their horse of courage to the  
highest degree.
- 22 Unless you do not give in charity what you  
have;  
How do you expect to get what you want?

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### In explanation of the results of Charity.

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- 1 Oh brother, try for charity, try for charity;  
So that you would get happiness after  
difficulty.

- 2 Oh brother be always a hero;  
For a liberal person is not a hellish one (*i.e.*  
*will not go in hell*).
- 3 There is splendour on the face of a liberal  
man;  
And he is near Mustafa in Paradise.
- 4 God wrote on the door of Paradise,  
"This is the place for Liberal Persons."
- 5 Liberal persons have nothing to do with hell,  
The place of a miser is nowhere except in hell.
- 6 Consider the work of a miser to be a fraud.  
Think him to be a friend of devil in the hell.
- 7 Not a single miser goes towards heaven;  
Not only that, but how will the smell of  
Paradise reach him.
- 8 The place which people call hell  
Is the place for stingy and naughty persons.
- 9 Oh son, be famous in charity;  
Be far away from stinginess and pride.
- 10 Be a liberal person and have humanity as a  
duty so that your heart will be illuminated  
as a moon.

### **About the works of Satan.**

- 1 Four things are the works of Satan;  
He who is a favourite knows them.
- 2 When a man sneezes more than once  
Undoubtedly it is the work of Satan.
- 3 Blood from the nose is also a work of Satan  
Who is outwardly an enemy of man.
- 4 Yawning and vomiting are also the works of  
Satan;  
Oh son, do not be careless of his deceptions.

## In explanation of the signs of a Hypocrite or an atheist.

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- 1 Oh friend, be far away from hypocrites;  
Know that the house of a hypocrite is hell.
- 2 There are three outward signs of a hypocrite  
And for that reason he is the one oppressed  
with the oppression by the oppressors.
- 3 His promises are always false;  
His words are nothing but falsehood.
- 4 He never helps faithful persons;  
And also he plays dishonesty in trust.
- 5 A hypocrite has no fidelity in promises and  
for that he has no splendour on his face.
- 6 Never consider a hypocrite to be a faithful;  
May the face of the earth be pure from his  
wickedness!
- 7 Oh son, be far away from a hypocrite;  
Sharpen your sword for his murder.
- 8 He who becomes a companion of a hypocrite,  
His destination is at the bottom of a well.

## In explanation of the signs of a Pious Person or theist.

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- 1 There are three signs of a pious person,  
How can there be a connection between pious  
and impious?
- Oh pious, be far away from a bad friend;  
So he may not throw you in bad work.
- He never tells a lie;  
He is always clean from falsehood.
- All their desires are of lawful and pure  
things;
- So that pious persons never fall in unlawful  
things.

## In explanation of the signs of men of Paradise.

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- 1 He who has got three natural signs,  
Doubtless is from the men of Paradise.
- 2 Thankfulness in getting wealth and patience  
in trouble;  
He gives light to the glass of his heart.
- 3 He who begs forgiveness from sins,  
God guards him from the fire of hell.
- 4 He who himself fears God  
Begs forgiveness from his sins.
- 5 He who commits sins one after another;  
How will God make him one of the men of  
Paradise?
- 6 Oh son, always beg forgiveness for sins;  
And be tired of bad persons and sinners.
- 7 If you do any good, do it yourself;  
Give all your good to darwishes.
- 8 A single diram (coin) given by one's own  
hand is better than giving hundreds in your  
absence.
- 9 One fresh date given by yourself, is better  
than giving 100 miscals of coits after you.
- 10 Don't ask back what you have given,  
Though you may be dying with hunger.
- 11 It is like this, that a person after vomiting  
shows his desire to eat it.
- 12 If a father gives something to a son,  
He can take it back from him.
- 13 Oh boy, don't seek pleasure in property  
and riches;  
Don't have a desire for taking back what is  
given to others.

## In explanation of that from which one should not be pleased in this World.

- 1 The pleasures of the world are totally  
sorrow,  
The profit to him is at last mourning.
- 2 He r the command of Nah-ul-tufr from  
Koran;  
Beware that the world is not a place of  
pleasures.  
God does not look upon pleasures as his friend,  
I have learnt this word from teachers.
- 4 Oh son, have a habit of labour and sorrow;  
Turn the face of your heart towards God.
- 5 If you wish to have pleasures from the favour  
of God, it is proper;  
But it is a sin to seek it from the world.
- 6 Trouble and sorrow are the food of the slaves  
of God;  
The seekers of pleasures get into trouble.
- 7 Think of what you have got;  
Oh son, every one has got his own sorrow.
- 8 God only brought you to existence from non-  
existence;  
So that you may become a worshipper of God
- 9 As much as you can be a slave of the  
worshipped;  
Be modest and charitable.

## Explanation of Advices and Results of this and the next World.

- Never sleep at the time of morning,  
Oh son, do not teach a bad habit to the  
soul.



- 2 It is not good to sleep in the evening:  
Before night, sleep is against religion (unlawful.)
- 3 The philosophers also do not think it to be good to sleep between sun shine and shadow.
- 4 Oh son, do not travel alone; it is dangerous to travel alone.
- 5 To beat hands on one's mouth is unhappy.  
Hear it from the learned.
- 6 It is a sin to look in the looking-glass at night;  
It is allowable if you look in it at daytime.
- 7 If there is darkness in your house and you are alone, have some friends with you.
- 8 Never have your hand below your chin;  
Because it is a bad habit near the learned.
- 9 When you see quadrupeds going in a row;  
Never go through them.
- 10 Till God increases your pomp and dignity, be always in prayers to God.
- 11 So long as your life is prolonged in the world  
Go and do good deeds inwardly.
- 12 So that God may not lessen your maintenance.  
Never commit sins in the world.
- 13 He who tries to commit sin and faults,  
God makes loss to him in his maintenance.
- 14 Maintenance is shortened by telling lies;  
There is no beauty in the words of a liar.
- 15 Oh son, much sleeping brings starvation, be awake; Sleep little, oh son!
- 16 He who sleeps naked at night, makes loss in his own lot.
- 17 The nakedness of nose brings poverty and much grief brings old age.
- 18 To eat in an unclean condition is bad:  
It is not accepted by all.

- 19 Don't throw the particles of bread under your feet, if you wish to have wealth from God.
- 20 Don't sweep your house at night;  
Don't keep also the rubbish behind the door.
- 21 If you call your parent by name, the favour of God will be unlawful to you.
- 22 Don't thrust every stick in your teeth;  
You will be helpless and fall into calamity.
- 23 Don't wash your hands with dust;  
Take spring water to wash your hands.
- 24 Oh son, do not sit on the threshold of your door; from such work the maintenance is diminished.
- 25 Never lean against the door, be always away from such a habit.
- 26 If you clean yourself in a privy  
Know that you lose your time.
- 27 The garments must not be sewn on the body,  
One should hear respect from the people.
- 28 If you clean your mouth by your own skirt;  
One day you will be a beggar.
- 29 Go late in the market and return soon!  
Because to go there is fruitless.
- 30 It is not good to blow out the light;  
Don't allow the vapour to enter your mouth.
- 31 Don't comb your beard with another's comb.  
It is good to have one's own comb,
- 32 Don't buy breads from beggars;  
From that you will turn a beggar, oh, son.
- 33 Take away the web of the spider from your house,  
If not, your food is injured by it.
- 34 Don't spend more than you have;  
Don't comb your dry beard.
- 35 If you have power, don't hold your hand from spending;  
Don't lame a running horse on the way.

## In explanation of the Profits from Patience.

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- 1 You may be one of the men of patience;  
Don't be sorry at seeing a great difficulty.
  - 2 If you make a sour face in calamity,  
Never consider yourself among the men of  
patience.
  - 3 If you are not patient in calamity, near the  
true men you are not grateful.
  - 4 Your patience without complaint becomes  
great;  
Never complain before your friends.
  - 5 If you have no pride of poverty;  
How will you have any concern with the  
dervish?
  - 6 If your moving is with the order of God,  
Your respect will be increased by service.
  - 7 A slave goes to the other world by his  
service;  
But he will reach God by respect.
  - 8 Your honour in service is peace to your heart,  
He who served is one of the accepted.
  - 9 Oh, if you do not do contrary things, the boast  
of patience will be proper to you.
  - 10 If you are waiting for pleasure,  
There is no work except patience in calamity.
- 

## About solitude and solitary Life (retirement).

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- 1 If you wish to be pure, live in solitude;  
Be one of the men capable of seeing, if you  
know it.
- 2 Oh son, to give up claims is solitude;  
Consider the meaning of solitariness, oh son.

- 3 The origin of solitude is the separation from wishes;  
Besides this, it is being totally away from wishes.
- 4 Whenever you give up your wishes, you will be well up in solitude.
- 5 Whenever you give up hopes of others, you will be hopeful from solitude.
- 6 When your belief is all in God,  
At that time solitude will totally fall to you.
- 7 Give up this world for the sake of the next,  
and put off gaudy dress from your body.
- 8 If you have this post through happiness,  
You are a man of solitude, peace be with you!
- 9 If you wash your hands of the world for the sake of God,  
At that time you will have a lesson of solitude.
- 10 Go and be a man of solitude and always be a man;  
Be like dust on every head.
- 11 Give up malice, pride, and self-praise, know your own dignity and don't go everywhere.
- 12 He who goes near an oven,  
His dress becomes dry and ugly.
- 13 He who lives near a perfumer,  
Will have a share of fragrance as his lot.
- 14 Oh son, be in the company of pious persons;  
And be far away from dishonourable persons.
- 15 Oh dear, don't be inclined towards oppressor,  
If you do, you will be one of them.
- 16 Oh Fakir, go and fly away from the oppressor,  
So that you may not be burnt by sharp fire.
- 17 The company of an oppressor is like fire  
Because he is i

- 18 By the presence of pious persons you will be  
pious, and from the company of bad per-  
sons, you will be bad.
- 19 He who is a friend of pious persons.  
Knows the sacred secrets of God.
- 20 Oh son, don't leave the way of religion:  
You will have the root, if you hold the  
branch.
- 21 If you step out of religion you will fall in  
sorrow and calamity through wickedness.
- 22 He who walks on a wicked path  
Goes into misery through ignorance.
- 23 Seek truth and be far away from falsehood:  
Be renowned in charity and humanity.
- 24 He who does not walk a straight way,  
At last undergoes perpetual punishment.
- 25 Oh brother, don't step towards the way of  
Satan;  
So that you will not be miserable, oh brother.
- 26 He who walks day and night a right path.  
Fears the wrath of the master.
- 7 Oh son, do deeds contrary to your own passion,  
So that you may not fall miserably in the fire  
of hell.

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### About miracles of God.

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- 1 Four things are by the miracles of God:  
He is accepted who learns these.
- 2 Firstly, he should be truthful.  
He should be charitable and always with a  
smiling face.
- 3 After that, to remember the deposit (trust).  
His sight should be clean from dishonesty.
- 4 Whom God has given these four, he becomes  
faithful and pious.

## In explanation of that which is not fit for Friendship.

---

- 1 Oh son, a bad friend is injurious  
Oh son, give up hope from that man.
  - 2 He who reveals your defects  
Don't consider him to be a friend. Give up  
his company.
  - 3 Never form friendship with a covetous  
Be yourself away from such person.
  - 4 A rich man if he avoids giving alms  
Be far from him so that you will not be  
his friend.
  - 5 Be far away from that man who takes  
interest from you, although he seems to  
head on your feet.
  - 9 Oh son, avoid the man who takes interest  
just God is their enemy.
  - 7 He who takes interest from man  
Never bless such a person.
- 

## In explanation of sympathizing with mankind.

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- 1 Go to the bed of sick person for the sake of  
order of the prophet.
- 2 As much as you can satisfy a hungry man  
Serve your friends in an excellent way.
- 5 Always take care of orphans.  
So that God will always bless you.
- 4 When an orphan suddenly enters  
The throne of God moves.
- 5 When anybody comes on  
God roasts him well.
- 6 He who ...  
Finds it

- 7 Oh son, he who reveals your secrets;  
 Ah son, be far away from such a person.
- 8 In your youth think the old to be dear;  
 So that you will also be dear to others.
- 9 It is proper if you excuse the weak;  
 For this is one of the best qualities of saints.
- 10 When you are satisfied don't eat;  
 So that your soul may not die in your body,  
 oh slave.
- 11 The disease of a man is from gluttony.  
 Gluttony is the seed of disease.
- 12 There is no happiness to a malicious person,  
 And an unfortunate liar has no fidelity.
- 13 Be an enemy to every infidel;  
 Be tired of him and his misdeeds.
- 14 How will an ill-natured man be firm in re-  
 pentance.  
 A miser has no manners.
- 15 Your religion may become pure like water.  
 Be always a seeker of lawful food.
- 16 He who is in pursuit of unlawful food,  
 His soul totally dies in his body.

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### About the gift of mercy.

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- 1 Go to take care of your relations;  
 So that your life will be prolonged.
- 2 He who turns his face away from his relations,  
 undoubtedly there is loss to his life.
- 3 He who avoids his relations makes his own  
 body a food for scorpions.
- 4 If your relations are bad,  
 Do not think that there is any other thing  
 worse than cutting mercy (*i. e. severing*  
*connection with them*).
- 5 He who severs connection with his relations.  
 His name is bad owing to his own fault.

## About Liberality.\*

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- 1 What is manliness, oh son of good behaviour!  
Firstly, to fear God inwardly.
- 2 He who begs forgiveness before sins,  
His praises are greater than sins.
- 3 He who does the work of good persons,  
Acts kindly with the weak.
- 4 He who becomes one of the men of God,  
Is liberal in poverty too.
- 5 Oh son, come in the company of men;  
So that you will see the gifts of God.
- 6 He who has got the sign of a chosen of God,  
Never reveals the defects of enemies.
- 7 A man himself does not wish his enemy to die,  
But he is afflicted by the misery of his enemy.
- 8 A man does not demand justice from any-one;  
Though he receives many kinds of oppressions and hardships.
- 9 He who puts his foot in way of manliness,  
Never follows his desires.
- 10 Oh son, avoid your own desires;  
Have an eye on the safe way.

## About of poverty.

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- 1 Ch son, do you know what is poverty;  
If you do not, I tell you.
- 2 If a man is pure under patched garments  
He shows himself rich to others.

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\* In this stanza the word "man" means a man on right path



- 3 He is satisfied, though he may be hungry;  
He keeps friendship with his enemies.
- 4 If he is weak and dejected;  
He is strong at the time of prayers.
- 5 He has his hands empty, but his heart full of  
blood;  
And he shows fatness in leanness.
- 6 On son, entrust yourself to darvishes;  
So that God may watch you.
- 7 He who keeps company with Fakirs,  
Knows always the secrets of paradise.

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### In explanation of being on one's guard for negligence.

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- 1 Don't ask anybody to help you in distress;  
Because God is the only hearer of complaints.
- 2 Don't be careless about your God;  
Don't be on a false way.
- 3 This world is a place to cry, don't laugh in  
it.  
Open the eyes of mystery and close your  
mouth.
- 4 Don't go like an ant everywhere in avarice;  
Hear carefully the advice of the adviser.
- 5 Oh son, don't play because you are not a  
child;  
Don't do works accompanied by satan.
- 6 Don't help an evil spirit in sins;  
And don't waste your life in sins.
- 7 Don't go there where there is disgrace;  
Don't go on a right path like a blind man.
- 8 If you have an enemy, don't be careless.  
Don't be a permanent inhabitant under a  
roof without pillars.

Don't drive your horse on the way of sin and  
avarice;

Don't allow yourself to be forcibly taken by  
satan.

Have provisions when you have to travel;  
Always think your life to be mortal.

Oh son, think of yokes and links;

Destroy evil spirit by kicks.

Be in harmony, so that you may not be  
burned.

And think of the punishment and wrath of  
God.

If all have to pass over the hell,  
This is not a place of pleasure with such fears.

Oh Fakir! you have fire before you;

Have you no fear for the burning fire?

There are pits on the way and you have a  
heavy load;

You cannot pass through with other persons'  
efforts.

You have the day of judgment before you;  
You will not be able to fly away from your  
God on that day.

Oh son, have a way of religion before you;  
(And) Soon give up your avarice.

Oh brother, be at the order of God;

So that you will get the paradise of God,  
Don't turn your face from the orders of God;  
So that you will not be in troubles on the day  
of judgment.

So that you may get a place in the holiest  
heaven,

Show favour to the people of God.

So that they may give you a place in heaven,  
Give food to Fakirs every day and night.

If you gladden dejected heart

You will have the closed door of paradise  
opened for you.



## NOTES.

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1 When the wrath of God was kindled against the followers of Noah—*may God be pleased with him*—God ordered the rain to destroy them. The rain began to fall and Noah was ordered to prepare a boat and set sail. He did it accordingly, but it rained so hard that the ship of Noah was also caught in a storm. But by the grace of God it was safe.

2 As the followers of Aad—*may God be pleased with him*,—did not obey him, he told them that God would punish them by wind and they would all be destroyed. On hearing it they dug a pit at the foot of a mountain and considered themselves to be safe by sitting in it. But the wind was so furious that it also blew down the stones of the mountain and all of them were destroyed.

3 When Nimrud ordered Ibrahim—*may God be pleased with him*—to be thrown in fire, the people of Nimrud accordingly kindled it, but they were not able to go near the fire as it was too hot for them. At this Nimrud ordered Ibrahim to be thrown by a swing made of cane. But the grace of God helped him and the whole fire was changed into a garden and Ibrahim began to wander in it.

4 Lut—*may God be pleased with him*,—also prayed to God to destroy his followers as they were disobedient to him. Accordingly the angels were ordered to overturn the earth and destroy them. When the angels came down they saw some people performing the night prayers. Upon which they returned and asked God whether they were to overturn all on the earth or to save those who were

in prayer. But God told them to destroy all of them as they did not preach to others to be far away from crime.

5 Namrud intending to shoot an arrow to God raised himself up in heaven with the help of eagles. He fastened four cables to the four corners of a chair seating himself upon it and hung a piece of flesh over it. The cables were going up and up in hopes of getting the flesh and so the chair with Namrud was going upwards. He went up and shot an arrow towards the sky. God ordered the angels to take that arrow and having dipped it in the blood of a fish threw it before the palace of Namrud. When Namrud saw it, thinking that he had killed God asked Ibrahim—*may God be pleased with him*,—to bring the army of God in order to fight with his own. Namrud had gathered 60 lakhs. Upon which Ibrahim prayed to God to send most trilling things in His creation to destroy the army of Namrud. So from the foot of a mountain and from a hole the gnats began to fly out and only one was sufficient for each soldier of Namrud.

Namrud himself was killed by a lame gnat.

6 When Firoon resolved to kill Moses—*may God be pleased with him*,—he began to run but Firoon was in pursuit. On the way a river flowed, but Moses with the stroke of his club made the waters of the river to stand still and give him a way through it. The water did so and Moses went safe to the other side. As Firoon was very clever, he stopped his horse on the other side and did not allow it to enter the river lest he would be drowned. But at this time according to the order of

God Gabriel came there riding on a mare and went before Namrud. As Namrud was riding a horse, his horse began to move as soon as it saw the mare. And so when Namrud was in the river, the river re-commenced to flow and Namrud was drowned.

7 When the Jews told Taleb, *may God be pleased with him*,—to perform a miracle as a proof to his prophecy he prayed to God for giving him the strength to perform it. The Jews told him to take out a she-camel with golden hair from a stone and the same she-camel must give birth to another male exactly similar to her. This was done by him and many of the Jews became Musalmans.

8 It was a miracle of Dawood—*may God be pleased with him*,—that he used to make shields of iron with his own hand as easily as any one can do them from wax.

9 It was the ring which was given to him by God that all the Demons and fairies were obedient to him. Once he lost it and fell in troubles. But it was regained by him by the favour of God.

10 When Satan asked God to show him a man to test his patience he told Satan to go near Ayoob (*may God be pleased with him*). The worms were created in his body and he used to take every worm on his body again if by chance any worm fell to the ground saying that God had given them his body as food. He suffered the pain for 18 years. And when satan was convinced of his test God ordered Gabriel to take Ayoob to a certain well and wash his body. On washing, all the worms died and the wounds made by worms were all healed up.

11 Unus (*may God pleased with him*)<sup>1</sup> disobeyed God. As he was sailing in a

caught in a storm. The boatman said "There is in the boat a slave who is running away from his master. if he goes away from this boat, the boat will be safe or else all of us will be drowned." On this Unus said "I am the slave running away from my master." Upon this the men threw Unus in the ocean and according to the order of God a fish swallowed Unus and after 40 days Unus was again taken out from the fish.

12 When the followers of Zakria—*may God be pleased with him*) were in pursuit to kill him, he entered a tree and was out of sight. But Sa'an told the people that he was in the tree and if they cut it, they would get him. Upon which the people began to saw the tree and the saw cut Zakria's head, so he died.

13 At the time of the childhood of Jesus (*may God be pleased with him*) his mother Mariam used to keep a fast in eating and talking too. When the people came to her to ask questions, she used to point to the cradle and the child in the cradle used to answer all of them.

